A compendi ous treatise called the cō plaint of Grace compiled by the notable clerke mayster Jhon Redman Doctour in diuinitee decease, late mayster or President of Trinitie colledge in Cambridge, containyng in it muche godly learnyng and veritee of matter, greatly profitable and necessary for all men to loke in, Nowe newly and first set furth by Thomas Smyth seruaunt to the Quenes most excellent maiestie.

Excusum Londini in ædibus Roberti Caly.

¶ *Cum priuilegio ad imprimendum solum:*

¶ To the most excellent and moste vertuous ladye and our moste gracious soueraigne, Marie by the grace of God Quene of Englande, Fraunce, Naples, Hierusalem and Irelande, Defendour of the faith, princesse of Spaigne & Sicille, Archeduchesse of Austria, Duchesse of Milaine, Burgundie and Brabaud, Countesse of Hasburge, Flaunders & Tyrole. Your Maiesties moste faithfull, louing & obedidient seruaunt Thomas Smyth wischeth long and prosperous lyfe, with consonaunt accomplishment of all your most godly desires.

Christe in his Gospell (moste godlye and vertuous Ladye) admonished his disciples and all others in them, sayinge. *Nemo lucernam accendit & in abscondito ponit, neq; sub modio, sed supra candelabrum, vt qui ingrediuntur, lumen videant.* That is, No man lighteth Luc. xi.

a candell, and putteth it in couert neither vnder a bushell, but vpon a candelsticke, that they whiche come in, maye see lyght. Declaringe therby, howe earnestly he willeth the vertue of his veritie, and light of his worde, not to be obscured nor hidden (specialiye in all suche as professe the same) as more plainly maye also appere by that which foloweth the like sentence written by the euangelisse S. Mathewe saynge. *Sic luceat lux vestra coram hominibus, vt videant opera vestra bona.* That is. Let your light so shyne before men, that they maie see your good workes. Whiche lesson euery christian oughte christianly to consider, as mater commaunded by the highest maister, Christ himselfe. Wherfore hauing in my handes this worthie and notable worke, called the complainte of Peace, compiled by that worthie & notable clerke maister John Redman doctour in diuinitie, deceased, late maister or president of Trinitie colledge in Cambridge, not verie longe before he left this transitory lyfe, whiche was, 1551. a tyme

Math. v.

(as in

(as in like wyse to longe before, and also to longe sithens) nothinge mete openly to manifest so godly and so true a mater. For truth was than so tender, that without great daunger the might not well be touched (witnes my selfe, who also amongeſ others for truthes sake haue sundrely suffred). And darkenes was than so dimme, and mennes eyes were so daseled, or rather wilfully blynded (by errour) that either they coulde not or woulde not loke towardes the true light, *tenebræ non comprehenderunt lucem*. Neuertheles nowe (being lothe in this comfortable chaunge, or rather restauracion of Christes true religion, by the goodnes of God and the vertuous regiment of your moste gracious raigne: whereof to speake more I wyll nowe omit, leste flattery shoulde seme a furtherer to wynne fauoure for me, albeit the whole worlde must nedes witnes thy with me. Being lothe I saie to see, loste so clere a light of so learned a clerke, expressed aswell by his conuersacion of life as also by others his liuelye workes, wherof this

Joan. 1.

is one, a piece cleane repugnant to the slaunderous reporte of somme peruers persons whiche sithens his decease, haue not ceasled bothe to speake and to write of him moste vniustelye, (but such is the propertie of obstinate heresie, with falsitie to enforce her frowarde iniquitie). I therefore haue thought good, moste gracious ladye, not onelye to set it abrode, as a mirrour for all men to beholde themselfe truelie, but also for the worthynes of the worke, to dedicate it vnto your Maiestie, as to the clearest lanterne, giuinge fairest light to all vertuous lyfe & godly magnanimitie. But here, ones againe I will staie, leste I should seeme as I faied, ettsons to set furthe fained flatterie, although in verie deede, conscience cõmaundeth me to confesse it (as it is) a veritable veritie. And nowe, because tediousnes shall not abuse time, I will conclude briefly. Moste humblie beseechinge thineffable Trinitee, that as (by his diuine prouidence) your Maiestie in mariage hathe matched your selfe with suche a noble

Kinge

Kinge & worthye Prince as no earthly prouince hathe presentlie the like. Yit maie also further please his inestimable deitie, to graunte vnto bothe your graces (*indiuidedly*) longe to lyue and raigne ouer vs in all healthe honoure and felicitie. And that of your two moste noble personages, maye be procreat vnto vs such a posteritie, as maie be to the pleasour of God, to the profite of bothe your dominions, and to the ful encreasse of true Christianitie. Amen.

Your Maiesties moste humble seruant and perpetuall Oratour.
Thomas Smythe.

The complaint of grace.

Grace speaketh.

MERVEL not that althoughe I (beyng most full of pacience and longa nimitie) doo yet at length breake furth in this maner of complaint and lamentacion, for the easing of my great doloure and heuinesse. Wherof many times the outwarde expressing and opening is no smal aswaging and comforte, and it may so chaunce that the autour of all goodnes (inspiringe into some hartes pitie and compassion vpō me, or rather vpō themselues, throughe this my complaunte) may therby sende me some relief or mitigacion of my great paine and anguishe. The greater and more noble perso-

nage that one is, and beyng fallen into aduersitie, the mooze greuous is the lamentacion, and the cause of greuous complainte is thought mooze iuste and reasonable. As foz me, I neade not to boste of my selfe, what I am, & wherof I came, foz the wozld, thoughe it be neuer so blinded thzoughe wyckednesse and wylfulnes, yet it can not but graunte me to be the inestimable treasour of all goodnes, and confesse all thynges to come of me the grace of God. The blinde fooles knowe the beginninge and roote of all goodnes, and the spzing from whence it cõmeth, and where they maye haue it moste plentifully, and yet they either irke oz disdaine there to take it (when it is offred), yea

I remained with his sonne Isaac. For in other places abrode in the world, I could gette but smal herborow. I would gladlie haue ben also with Ismaell, (an other son of Abraham) but I founde him ouersturdie. Isaac was meke and gentle, and so was Rebecca his wyfe. He had two sonnes (Esau the elder and Iacob the yonger) I had a more delite vnto the yonger. For the elder was proude, impatiente, a glotton, and giuen to pastime & pleasour, but Iacob was simple, sober, and no medler abrode, but loued to keepe home. And I taughte him (through his mothers coũsel) to preuente his brother Esau, in gettinge his fathers blessinge. And after that, I waited vpon him into Mesopotamia, all the

Ge. xxv.

Ge. xxvii.

while

Gen.xxviii while hee serued his vncle Laban, and by the waye I obtained him suche familiaritie with God, that it pleased God to speake to him from the toppe of the ladder, vpon whiche Aungelles came vp and downe, and there God vouchesaked to renewe the promise made before vnto Abraham of the vniuersal blessinge that shoulde come to the worlde. Whereat I greatlie reioyled, knowing that my full power shoulde not come before that tyme. Than I prospered Jacob in all his wayes, and all his busines, & gate him a good
Gene.xxix. mariage of his vncles doughter. And whan Jacob was wel encreased in rychesse and substaunce, I conducted him into his countree againe, and saued him from the daunger of hys

brothers

whan it is put into their mouthes, as meate is ministred to infantes or sickefolkes), yet abhorre they to receyue it, and so put it furthe agayne. Myne aũcientie is from the begynninge, whan the foundacions of the worlde were laied, & al thinges were created and brought forth by that almyghtie word, which was with God, and was God himselfe. By whom with hys Father and the holye spirite, I was apointed speciallie to wait vpon that creature for whiche the rest of ỳ worke was made, that vnkinde creature, I saye mankinde with whom I was put in paradise, that I myghte conducte and guyde them, that thronghe myne assistaunce they shoulde haue ben translated to a perfite and most sure state of

Gene.iii. felicite immortalite and blysse. But that false serpent deceiued the womã, and by her suggestion the mã beyng ouerthrowen, both were expelled furth of the garden of pleasaunce into the vale of wretchednesse, to toyle vpon the earthe, wherof they were made, and so became subiecte vnto deathe, sinne, infirmitie, and all kinde of miserie. This greued me not a litle that this my chepe (to which I was committed) throughe his owne faulte and folye was cast into suche calamite. But yet of pitie I lefte him not, but folowed & pursued after, that I might recouer him againe, and euer sins there aboute I haue trauailed continuallie, sparinge for noo payne, thoughe God him selfe should suffer, as finallie in dede

I brought

I brought it to passe, and yet al
wyll not serue. So farre I en-
treated for ỳ pore outlaw (mã-
kinde) whan he was banished
furth of Paradise, that promise
of comforte was profered vnto
him, whiche was, that his sede
shoulde breake the Serpentes
head, & that of him at the tyme
appointed, shuld come one that
should destroy ỳ power of Sa-
than, who was ỳ worker of all
this wo, wherin mankind was
wrapped. I thought longe for
the comming of this time, for I
knew that than I should beare
greate rule, and myne honoure
shoulde be dilated all abrode
the worlde. But in the meane
season o Lorde, howe was I
troubled and vexed a litle, and
of the moost parte nothing set
bye nor estemed, but retected &

Gene. iii.

repelled ouer all the worlde, moost vnkindlye and cruellye. Maledicion and sinne reigned euery where. Euen shortlye after, in Adams lyke time, Cayn (his vngracious sonne) stirred with enuye and malyce), slewe his brother Abell, and woulde not be aduertised by me, to hũble him selfe and acknowledge his faulte, with trust in goddes mercie, but fell into desperacion, and became a rumagate vpon the earthe. And the moost parte of that generacion and posterite despised me, and sette me at nought, and folowed the steppes of their father Cayn, and were all gyuen to worldlye and carnall inuencions. Seth (the thirde sonne of Adam) was more blessed, and I was somethinge more familiar with hys po ste-

Gene. iiii.

Gene. iiii.

posterite, but at length I was
cleane reiected of all sides, & cō=
temned of all sortes of people,
and the more that the worlde
multiplied in generacion, the
lesse thei regarded me, but gaue
them selfe all to synne and iniq=
uite, seekinge onlye to satisfie
their carnal lustes and worldlie
desires, in so muche that God
(seing them so wholy disposed
and bent to al vngraciousnesse)
waxed heuie and repented him Gene. vi
of the creacion of man, and for
vengeaunce and punishment of
sinne, he determined to destroy
the whole worlde (both mā and
beast), and wylled me to with=
drawe my selfe from the worlde
that they might perishe in their
vnhappines. But as God wold
there was one good and vertu=
ous mā, whose name was Noe,

who euen as I was secretlye departinge from the earthe, founde me, & obtained of God, that I myght tarye with him, and God of hys goodnes was content that so I should. Than was I gladde to wayte vpon Noe and to be closed vp in the Arke, whiche God had caused him to make for sauinge of him selfe, with his smalle retinue, from the raging floode, whiche in the space of fourtie dates and fourtie nyghtes swalowed vp all the lyuinge creatures vpon the earthe. We thought it a straũge thig to haue so straight an habitacion, but for the tyme I comforted my selfe, in that I thought the worlde after thys washing, wouldе amende and become muche fairer. And trulye here God shewed him selfe

berie good vnto mankind, prouoking them to make muche of me, and as if he had euen than created the worlde a newe, he blessed Noe and his children, & badde them encrease and multiplie, and replenishe the earth, and gaue vnto them maistrie and dominion ouer all beastes of the earthe, foules of the ayer and fishes of the sea, and bad the eate therof as they thought good, whiche libertie was not expressed before that tyme, but shortlie after. When we were gotten forthe of the Arke, and beganne to dwell againe vpon the earthe, trustinge to haue founde some quietnes and rule than at my pleasure, I founde it muche otherwise, for vngracious Cham one of Noe sonnes beganne to renewe vngracious Gene. ix.

touches

Gene. ix. touches, and became a mocker of his father, & than came malediction in againe vpon Chanaan, whiche so daylie encreased and spred abrode, not onlye in that tyme and generacion of Cham, but also in the posterite of Japheth and Sem, that I coulde scante finde anye quiet place where too abide. Than

Gene. x. came Nembroth, that mightie hunter not so much for his huntinge of wylde beastes, as for huntinge of possessions & lordshippes, he and his sort (oppressours, extortioners, enrychers of them selues (wherof manye were than, althoughe no thinge lyke as nowe) hunted so, that they almoost hallawed me out of the worlde. And sodainlie as I was wandering and sekinge some dwelling place, I sawe

the people all set on madnesse
going about to builde a citie & a
towre, whose toppe shuld haue Gene. xi.
retched to heauen. And whan
I coulde not dissuade them frō
this arrogant enterprise, I cō-
mitted the mater to God, who
confounded their languages &
tonges that on of thē could not
vnderstand an other, and so thei
ceassed with shame and no smal
punishment, and than were thei
deuided and dispersed ouer all
the earthe. I followed and at-
tended here and there, wayting
where I myght finde rest, but
all went to wracke, for sinne o-
uerflowed euerye where, and
than of synne came blindnes,
ignoraunce, and forgetting of
God, in so muche that the wy-
sest nations (as the Chaldees)
fell from the worshippinge of
the

the onlye true lyuinge God, to most foule Idolatrie. And wha I sawe this abomination, I ac acquainted my selfe with one Abram, the sone of Thare, and perswaded hym to obeye the calling of God, and to departe forth of that wycked countree, and by my meanes I gate him suche frendshippe and familiaritie with god, that he gaue him his blessing, and made him promise that vnuersall blessynge shoulde come to the hole worlde in his seede. I founde thys Abraham verie gentle and tractable, and he attended diligentlie to my monitions and was careful to kepe me, and refused no trauaile nor tribulacion, but alwayes humblye he folowed me and wayted vpon me. And I leafte him not, but was euer

Gene. xii.

readie

readie to preserue him in all daungers, and from al enmies. God lyked him well and made him eftsones free promise of the singuler benedictiō that should come by his seede, and that he should haue an heire: (although he were olde, & Sara his wyfe barrain) and that his posterite should exceade in noumbre the multitude of the starres. And I taught Abraham to beleue and gyue credite to the promise of God, who is al trueth, and god accepted that wel, and imputed his fayth vnto him for ryghtewisenes. Of this promise made by God vnto Abraham I receaued greate comforte, & was wonderfully reuiued, trustinge by this benediction to be exalted, and to bere rule in ỹ world. And I continued still with Abraham

Gene. xv.

braham, & brought him diuers times to familiar speach with almightie God. I fouude also some comforte and delite in hys cosin Loth, and taughte hym
Ge. xix. the vertue of hospitalite, wherby he receaued the Angelles into his house. And I obteined his deliueraunce from that terrible destruction of Sodom & Gomorre. These were Cities giuen to extreme abomination, and would in no wise suffer my tarienge amonges them, nor I coulde not get so muche as ten persons within the hole citie of Sodom to take my part, wherby the citie mighte haue ben saued. And so the iust punishment did lighte vpon them for an example of the iuste iudgement of God. After that Abraham was departed forthe of this worlde,

I re-

brothers displeasure, & endued him with suche strength that he wrastled with the Aũgell, wher by hys name was chaunged frõ Jacob to Israel. I bare a great stroke in Jacobs house a certaine space, but sodainlie the clearnes of my ioye began to be ouercast. For Jacob had one sonne named Joseph, and the rest of hys bretherne began to conceiue indignacion and malice against him, because their father Jacob bare speciall loue and fauour vnto him. There can be no greater grife or vexacion vnto me, than to abide in the house where malice and hatred is entred. This malice of the other brethren against Joseph, was also encreased by certaine dreames of Joseph, wher

Gene. 37

of he made interpretacions, whiche greatlie misliked hys brethern. Finallie, thei sold him to marchauntes Ismaelites, who passed throughe the countrie, and made his father beleue that a wylde beaste had deuoured him. Thus Joseph was caried awaye and brought into Egypt, and thã Phutiphar the
Gene. 39. Chamberlaine of king Pharao bought him of the marchauntes. But I was with him and he prospered in all thinges, and I gate him the fauour of hys Lorde and maister, who made him ruler of his house, and put him in singuler truste. Joseph was an innocent man, of great integrite and perfection, and there with all bewtifull & well fauored. His lady and maistres

tempted

tempted vehementlie his chastite, but through my helpe and councell he refused to consente to that wicked woman. Wherfore in despite she wrought him wo; forginge lyes and slaunders against him, and makinge false coplayntes of him, wherby hys maister (gyuinge ouerlyght and hastie credence to his wyues tale) did cast good Joseph into prison, where he was shutte vp, and closed a good season. But I lefte him not, but conforted his harte with patience, and brought him into fauour with the keper & maister of the prison, so that he bare theise rule amonges the prisoners, and was in greate truste and credite, behauinge himselfe in all thynges most vprightlye

 through

throughe my helpe. At length he was deliuered furth of the prison at suche time as the vnkind Butler remembred the true interpretacion of hys Dreame, whiche Joseph had made, and than kyng Pharao caused hym to be brought furth of prison: & whan he sawe that Joseph also had declared the meaning of hys dreames so wonderfullye, he had hym in great veneracion, (seinge hym to be replenished with the spirite of God) and exalted hym, and made him hys lieutenaunte and nexte in dignite and honour to him selfe, in all the lande of Egypt. And by his prudente pollicie and prouision bothe the people were quietlie pacified in tyme of the darthe, and the kynge enriched.

Gr. xli.

At

At that time hunger and gene=
rall scarsite of corne compelled
Jacob to sende his sonnes out Gen.xlii.
of the lande of Chanaan into
Egypt, to bye some graine,
where they founde their bro=
ther in principall authorite, but
they knewe him not, he dalyed
with them for a season after a
straunge facion, and at the laste
he shewed him selfe with all
gentlenes what he was, so that
they knewe him, and than after
comfortable wordes, he com=
maunded them to go and bring Gen.xlv.
their olde father Jacob into E=
gypt, & to retourne themselfes
with all their housholde stuffe
and substaunce, and so they did.
And king Pharao (for Josephs
sake,) receaued thē with greate
benignite, granting to them cō= Ge.xlvii.

modious habitaciō in ȳ coūtrie of Gersyn. All this I brought to passe, and continued stil with Joseph and his father Jacob during their lyfe. And although I was not so wel entreated as was meete, yet I remayned amonges the reste of Jacobs sonnes, and continued for the most parte with that generation and people, which daylie encreased & multiplied in Egypt. In other places I coulde beare but smale rule, for Idolatrie had infected the worlde. Yet I founde one good seruaunte abrode amonges the other nacions, whose name was Job, whom I instructed with singular pacience, and preserued him in perfitte innocentye, so that neither his wife, nor his frēdes,

nor

nor Sathan had any power to peruerte his godlie harte: he was lyke a stroge tower which bye no enemies couldе be ouerthrowen. Nowe, whan Jacob and his sonnes were deade, I was conuersante most amōges that people whiche were called Israelytes. But certaine yeres after, there fell vnto them great afflictiō and trouble, by reason that the kynge of Egypt began to haue them in despite, and the people of the countrie enuyed them verye sore, & so they were put to great vexation, and oppressed with labour in dawbing and tyling, that they were werie of their lyues, & wyst not whether to turne them. Than it pleased GOD to sende one whose name was Moyses, vpō

Exo.i.

Exo.iii.

whom by Gods wyll & apoint-
ment I wayted diligentlie frō
tyme of his byrthe tyl the houre
of his death. He was takē furth
of the ryuer, and brought vp by
kinge Pharaos doughter in the
Exod. ii. court. He was taughte and in-
structed with al kinde of science
and conning of the Egyptians,
but throughe my motion and
aduertisement he (refusinge &
renouncing all worldlie honour
and preeminence) fled awaye &
conuaied him selfe into the lāde
of Madian, and there he was
cōtent to kepe shepe in the wyl-
dernes, where God appeared
to him, and cōmaunded him to
Exo. iii. go and deliuer the people of
Israell furthe of the sclauerye
that they were in, in Egypt.
This Moyses was meruelous

in

in the fauour of God, and had
reuelation of the essential name
of God, and a Rodde deliuered
to him wherewith to worke Exo. iiii.
wonders and miracles. And
than by goddes commaunde-
mente, he with his brother
Aaron entred vnto kinge Pha-
rao charginge him in Goddes
name that the people should be
deliuered. But Pharao, obsti-
natlie refused the monition and
wyll of God, and hardened hys
owne harte and styll oppressed
the people. But God declared
hys almyghtye power by the
hande of Moyses, and did send Exo. v.
diuers plages vpon Pharao &
all the lande of Egypt, so that
finallye he was gladde to lette
the Israelites departe. But so- Exo. xiiii.
dainlie his harte chaunged a-
 gainst

gainst them, & being all blynded with cruell malice, furiouslye he and his people persecuted them, purposing vtterlie their distruc-tiõ. But I wrought so mightelie with Moyses, that he and the children of Israell escaped throughe the redde Sea, in which Pharao with al his host was ouerwhelmed & drowned. Than I taught Moyses & the people of God with him, to giue laude and praise to God with ioyful songe, sayinge: Cantemus domino, gloriosè enim magnificatus est. After this whã Moyses had brought the people into the wyldernes of Surria, I taughte him by his praier, to chaunge the bitter and sower waters in to swetenes, wherby the murmuringe of the people was pacified

Exo. xv.

cified. And after that also in the wyldernes of Syn, God graũted vnto them Quailes and Manna. And in Raphydim I stirred Moyses vnto prayer, wherbye he obtained water out of the rocke, to quenche the thirst of ỳ murmuring people. And I taught him also bylyftyng vp his handes in praier, to vanquishe Amalec, which came and made assaulte vpon the Israelites. After all this I came with Moyses, Aaron and the children of Israell into the deserte of Sinay, and there I brought Moyses to more familiar cõmunicatiõ with God, who vouchesafed to appeare vnto him vpon the mountayne in fyre, (the Mountaine also smoking in moost terrible ma-

Exo. xvi.

Exo. xvii.

Exo. xix.

nnor

nour, with thonders and lightninges, and an huge cloude coueringe the Mountayne, & the trumpette fearfullie sounding, that the people were al affraide and astonied). There Moyses receaued the tenne cõmaundementes and the lawe, and made dedication of the olde testamẽt, sprinkling bloude towarde the people. But beholde my contrarious chaũces. Whan Moyses was ascended againe vp to the Hyll, to receaue the lawe in tables of stone (wrytten by Goddes hande) while he was learning the misteries of God, remaininge throughe my helpe vpon the Moũtain by the space of.xl.dayes and.xl.nyghtes, the vngracious people assembled them selfes, & compelled Aaron

Ex.xxxii.

to

to make them a Calfe, whiche they worshipped, and fell to eating and drynking and sporting them selfes in their Idolatrie. This exceedinglye greued me, and made also God angrie, who bade Moyses go downe from the Hill, and thretened to destroy that hard and stiffenecked people. But I stired Moyses to feruente prayer, wherby the angre of God was asuaged that he withdrue his vengeaunce. But Moyses cõming downe and hearynge the reuellinge and singinge whiche the people made, and seinge their calfe (for vehement angre) rast the tables furth of his handes, and brake them at the foote of the Hill, and toke the Calf and burnte it, & beate it to ponder,

and

and gaue it to drynke in water
to the chyldren of Israell, and
than for great zeale and indig-
natio, wherwith Moyses was
enflamed, he caused one of them
to kyll an other, to the slaugh-
ter of .xxiii. thousande. Yet I
remoued the hart of Moyses,
that he moost instantlie prayed
unto God for the offense of
the people, wishinge (rather
than that God shouide not for-
gyue them) to be blotted furth
of the booke of lyfe. Thus I
continued with Moyses and
hys brother Aaron, and a fewe
other whiche were contented
Exo.xxxiiii. to be ordred by me. And I hel-
pyd Moyses to receiue agayne
the tables of the lawe, and to
erecte the tabernacle, and than
God taughte him the maner

and fourme of all sacrifices and oblations, with all the rites, ceremonies, & maner of iudgementes, whiche God thoughte mete and conuenienté for that tyme of the olde testament. As for the nombre of the Israelites they were euer stubborne, styffe necked, harde harted, doubting and mistrusting goddes promises, euer crying and murmuringe againste Moyses and Aaron, yea of Aarōs kinsfolkes there were some as Nadab, & Abiu, whiche despisinge my preceptes, for their presūption were consumed with fyre: yea I had muche a do to kepe Aaron him selfe and Mary the sister of Moyses. They were almoost vanquished a way from me, for their murmuringe against Leui.xi

gaynst Moyses, and Mary, was stryken with Leprosye. And by and by the hole people made insurrection, and would haue stoned Caleb and Josue, because they exhorted the people to be constante in their iourney, and did animate them to the cõquest of the lande of Chanaan. God was for thys Rebellion (as he is for all other) verye angrye and thretened destruction, but Moyses by feruent prayer ouer came him for that present vengeaunce. Than sodainlye arose an other Rebellion agaynst Moyses and Aaron, by Core, Dathã, and Abyron, with diuers other, whiche were of the principall sorte of ỳ Synagoge. But their end was horrible & wõderful distructiõ.

Nom.xi.

Nom.xiiij.

Nom.xvi.

And

And yet could not the vngracious & wycked people be stayed, but fell in murmuring, & began newe tumult and busynes, but the wrath & plague of God fell vpon them, and they were consumed with fier, to the numbre of xiiii.thousande. And all this would not helpe, styll they continued murmuring when so euer thei wãted the satisfiyng of their carnal desires, insomuche that Moyses was faine to get the water out of the hard stone. Num.xx.
But here alas, I was almoste vtterly reiected altogether, not onely of the people, but also of Aaron and Moyses himselfe, For at this poynt Moyses and Aaron were (as men ouer wered in continuall conflict) some thyng faynted in their hertes,

and for bicause their fayth was not so vpright as shoulde haue been, God toke such displeasure with them, that they entred not into the lande of Behest. No meruell if the rest of the people whiche issued furth of Egypte with Moyses, were excluded, which by so many wayes offended God, that thei wer destroyed, and their bodies prostrate in the wyldernes, in whiche God fedde them and conducted them by the space of xl. yeres: but thei could neuer attaine the lande of Chanaan, because they resisted my admonitions. Of sixe hundreth thousand, onely two persons entred into the lande, and al for their incredulitie and misbelef. But Josue & the children of them whiche came furth of

Num. 2.

Egipt

Egypt through my ayde (according to Gods promise) entred ye countrey of Canaan, at whose entryng God wroughte great wonders. And when Iosue had conquered the lād, and deuided it amonges the xii. trybes, he throughe my suggestion (like a most godly and gracious gouernour) moste instantly exhorted the people, diligētly to learne, & stedfastly to obserue the lawe & commaundementes of God. Iosue. 23.

After that Iosue & that generation was dead, the Israelites began to fall into another kind of synne, and would not regard God nor his woorkes, but did noughtely in ye sight of the lord, and serued Baalim. Thus was Iseuil entreated amōges them, and in maner deprived of all ho- Iudic. ii.

nour and estimation: yet I recouered my selfe through great strength & vertue. And in this extremitie I would not cast of this vnkynde people, as they had reiected me, but I obtained of God for them, iust, wise, and valiant iudges at sundry tymes, By whom they were alwayes deliuered furth of the captiuite and daungier of their enemies. And this continued by the space of foure hundreth & fiftie yeres. Yet euer when their iudge was dead, than would they returne to their olde wicked wayes and inuentions, not fearing to prouoke the angre of god. And thei did not onely fall into idolatrye of the Gentiles, but also into their vices and fylthie abhominations, as appeared in the a-

Iudic. iii.

busing

busing of the Leuites wyfe, by Judic.xix
the men of Gabaa, whiche dete-
stable crime was cause of great
murther, and in maner occasion
of the destruction of the whole
trybe of Beniamyn. In that Judic.xx.
tyme there was no kyng in Is-
rael, but euerye one did what
himselfe thought best. The prei- Judic.xxi.
stes, iudges, and aunciētes bare
their rule, & gouerned the people
as well as it would bee, but all
was farre amysse, and daily it
waxed worse and worse, & my
power & honor continually de-
creased. Yet at legth I brought
furth Samuel, and of a good 1.Reg.1.
childe made him a good old mā.
In his daies the people began 1.Reg.8.
to crie for a king, & I procured
at Gods hande, that a certaine
goodly yong mā named Saul, 1.Reg.x.

was apointed to be their kyng.
A small tyme was he in his
1.Reg.xv. kingdome, but he shaked me of,
and was disobedient to the will
of God declared to him by Sa-
muel, and folowed his owne, &
saued Agag. Wherfore I lefte
kyng Saul, & permitted him to
an euil spirite, & I acquainted
me w̄ Dauid the sonne of Iesse,
1.Reg.xvi a man of the special election of
God, whom I caused Samuel
to anoint king in place of Saul.
I comforted Dauid in great
tribulations, whiche Saul rai-
sed against him, and finallye I
brought him to quiet possession
of the kyngdome of Israell, I
gate him gret victories against
thinfideles, I made him bring
1.Reg.vi home to his Citie with greate
reuerence the Arke of God, Yea

I ob-

I obtained that most gracious
promise of Messias, which was
made long before to Abrahã, to 2. Reg. 7.
be renued with this kyng Da-
uid, that of him & his seede the
sonne of God should be incar-
nate. I stirred his heart to de-
uotion & feruent desire to haue
God honoured: I taught him to
make Psalmes & songes in the
praise of the moste highest and
merciful God. But see what
misfortunes happen vnto me.
This same kyng Dauyd vpon
whõ I had so long & diligently
attended, and so carefully nor-
shed and brought vp, sodainely
with a blast of temptacion was
caried away, & had almost loste
me: He forgat me and himselfe,
and cõmitted no small faultes,
first adultery, & than murther. 2. Reg. 11.

2. Reg. 24. And another time also he offended me in numbryng the people, he had for these been lost & forlorne, if I had not with all behemencie styrred his heart to penaunce and contrition. But he ceassed not to wayle and wepe, to mourne and lament, to cal & crye, both day and nyght, tyll I had brought him into his former state, & reconciled him with God, who was hyghly displeased. He cryed after me as a slave or a byrde, whiche had loste his damme, & God of his goodnes receiued him, & restored to him the comfortable & joyfull spirit. and afore he dyed, he lefte his
3. Reg. i. sonne Salomon sittyng in his
throne, to whom he gaue moste
3. Reg. ii. godly precepte & exhortacions
(as becometh the father to geue

to

to the childe, and so he departed
furth of this world. Then wai-
ted I upon young Salomon
whiche was a gracious childe,
& welbeloued of God. I taught
him (by his prayer) to obtayne
that synguler gift of wisedome,
inspiring the desire therof (as a
thing most necessary for a king)
into his heart. God lyked him
well, and exalted him to edifie
the glorious & famous temple
wherin God should be worship-
ped, and therin the Arke of God
was placed, & Salomon with
great solemnitie and multitude
of sacrifices, made dedication
therof. But O how wonder-
full and feareful are the secrete
iudgementes of God. This
same Salomon (for all that I
could doe) after all these benefi-
tes

Ecclesi.

Reg. 3.

Reg. 8.

fes of God, declyned from me, & fell to loue of straunge ladies: & had so manye wyues, queanes, and concubines, that it was no merueil, if for all his wyfedome they made him a foole. In his olde age when he should haue been wyfest, his heart was peruerted and depraued, in suche wyse that he fell to idolatry and worshipping of straunge & false goddes. God was therwith so moued, that he decreed to deuide the kyngdome of Israel, & to take away x. trybes from the house of Salomon. This had been done incontinuently, but I entreated so, that for his father Dauyds sake, it came not to passe while Salomon lued: but in his sonnes dayes it came to passe, accordyng as God had

3. Reg. 11.

threatened

threatned. But after the death of Salomon whan his sonne Roboam (cõtrary to my minde) dispisyng the coũsel of auncient men, was led by his yonkers & wanton flatterers: the threatenyng of God came to effecte, & the people deuided them selues, and x. trybes made them a new kyng named Jeroboam, & onely the trybe of Juda and parte of Beniamyn taryed vnto kyng Roboam. And thus of one kyngdome were made two. Diuision and separation of kyngdomes and turning diuers into one, is no small plage of God. But nowe, Hieroboam when he was thus exalted into the kyngdome by the wyl and sufferaunce of God (wherby he shuld haue had cause to retaine me, & 3. Reg. 12.

with

with all studie and diligence to
obserue me:) yet he cõtrarywise
vtterly neclecting me and forsa-
kyng me, gaue him selfe all to
Idolatrye, and did also drawe
all the people with hym into the
same abhomination, and would
geue no eare to the Prophetes
of God, but forged a newe reli-
gion after his owne mynde,
and contrarye to Goddes ordi-
naunce made preistes at his ple-
sure, (and all for money). And
after him his successors kynges
of Israel folowed his vngracio-
us steppes, & continually kept
the people in errour and blynd-
nesse: so that finallye throughe
their abhomination, thei prouo-
ked ẏ wrath of God, who gaue
them vp into the handes & cap-
tiuitie of Salmanazar kyng of
the

1. Reg. 12.

4. Reg. 18.

the Assyrians. But as for Roboam and his posteritie kynges of Juda they were not so euil as the kynges of Israel, (but al together noughtie, and aduersaries vnto me) excepte thre or foure of thé, with whom I did insinuate my selfe into some familiaritie, that the vengeaunce of God was prolonged and did not fall vpon the countrey so soone as the people deserued: but at length for al that I could doe, I was repudiate and cast of. But there was no remedye, but to let them go to destructiō and captiuitie, as the Israelites were serued before them, For the kyng of Babylon came vpon them with mayne power, and burned the citie and temple of Jerusalem, and toke the king

and

and put out his eies, and bound
1. Reg. 30. him in chaynes, and caused his
sonnes to be slayne afore him,
also all the chief principall sorte
whiche were taken prisoners,
he caused to be slaine without
pitie. This was the iust punish-
mente and vengeaunce of God
for dishonoring me. Thus was
I in great heuynesse & distresse,
which beyng afore reiected and
dispised of all the nations of the
worlde: and hauyng no comfort
but amonges the Iewes, which
were elected to be the holy peo-
ple of God, was also in this ma
ner abandoned of them. Nowe
had I no place to resorte vnto,
sauyng that I hadde alwayes
some olde seruantes in corners,
as Elye, Helize, Esaie, Hiere-
mye, and certaine other Pro-
phetes

phetes & their chyldren, whiche receyued and retained me gladly. Some seede was euer left, elles had they been worse then Sodome and Gomorrhe. All together did not bowe their knees vnto Baal. Nowe after this captiuitie and transmigration of the Jewes, I ceassed not yet to allure vnto suche as I lyked amonges them, and I followed and serched out amōges the Chaldees and Babylonians, where they were dispised. There I founde Ezechiel, and reueled to him straūge visions, and taught him both sharpe and comfortable monitions, whiche he preached vnto the people. Ezechi.1.

Also I obtayned for the chylde Daniel the spirit of wysedome and prophesie in great excellen-

cie,

Dani.1. cie, And I deliuered him furth
Dani.14. of the denne of Lyons, And his
thre companions furth of the
Dani.3. flamyng furnace: And not only
I was couersant with men, but
also aboute this tyme I founde
certaine women whiche with al
gentilnesse and humilitie obser-
ued me, as Susanna, Judith,
Ester, Sara the daughter of
Raguel, with whose husband &
father in law, (the two Tobies)
I delighted much to abide. But
all this tyme the scarsitee and
small nombre of my seruantes,
greatly abated my ioye, For I
bare but small rule ouer all the
yerth, Yet I departed not vtter
ly frō the Jewes beyng in misé-
ry. But whan the yeres of their
captiuitee (appointed by God, &
declared by ȳ mouth of Jeremy
the Prophet) were past: than I
styrred

styred the harte of that noble
kyng Cyrus to be gracious vn-
to them, and to licence them 1.Esdr.i.
with fauour to returne to Hie-
rusalem, and to builde agayne
the Citie and the temple, which
afore was destroyed by Nabu-
chodonosor. I had good faith-
full seruauutes amonges the
Iewes, whiche did helpe man-
fullie, and couraged the people
to this worke, as Iosue, Zoro-
babell, Aggeus, Zacharias.
And I wrought so that after
this, Darius also the kynge of 1.Esdr. v.
Perses was fauourable to the
Iewes, and confirmed the li- 1.Es.vi.
bertie of buildinge againe the
temple, as Cyrus had done be-
fore. And so in lyke maner did
Artaxerxes. In whose dayes
I moued the spirite of Esdras 1.Es. vii.

to serche the lawe of the lorde, and to exercise and teache the cõmaundementes therof. And this Esdras obtayned of kyng Artaxarres (throughe my mediation) great priuileges for the Jewes, that they might freelye and quietlie repaire againe to Hierusalem, and there renewe the seruice of God accordinglie as the lawe apointed. And
ti. Esd. ii. shortelie after this, Nehemias in like maner obtained (through my helpe) of kynge Artaxerres to reedifie the Citie of Hierusalem. And nowe I began somethinge to be conforted agayne, after longe distresse and desolation. And I restored the people of Israel ito a meetlie good and tolerable state. But alas, my gladnes cõtinued not lõge.

The

The people by litle and litle fell to their owne disposition, and daylie set lesse by me. In so muche ý God did many wayes afflicte and punische them and suffred them for their iniquite to be ouercome, and vãquished of diuers Heathens and Barbarous princes, and finallie, to be conquered of the Romaines. Thus was I vtterlie exiled from the Jewische people, which euer I had most tenderlie attẽded vnto. And alas, al the wide worlde beside, had me in moost extreme disdaine. Sinne moost horrible, raigned ouer all the earthe, Idolatrie, Murther, Pryde, Auarice, Fornication. These vyces with all other of all kindes and sortes had replenished the hole world. Scantlie

coulde I finde at this time any hole, or corner wherin I myght hyde my heade. But nowe beholde the goodnes of God exceedinge and passing all speache, thoughte, and vnderstandinge. At this tyme, whã al the world was thus drowned in the bottome of synne, and of recouerye myne aũcientie semed to be desperat, yet ỹ eternal almyghtie father of his incomprehensible charitie & mercie, whan I was brought moost lowe, sodainlye exalted me, and set me vp again in muche greater excellencie thã euer I had before. Yea the mightie and good God orderer and disposour of all tymes was content nowe to sende the time of my illustration. Whiche time was promised and prophe-

cied

fied of so longe before. It pleased the heauenlie father accordinge to his worde by manifolde waies spoken before, to accomplishe and perfourme hys promise made from the beginninge of the worlde, that redeption shoulde come, that reconciliation shoulde be made, that healthe shoulde be restored, that benediction should be enlarged, that I shoulde florishe and be exalted and dilated ouer all the earthe. The sonne of God (seinge man destitute of my helpe, descended fromheauen, & was incarnate of Marye that euer immaculate and blessed virgin, a vessell singulerlie amonges all creatures, elected and prepared by me, to be the mother of Jesus, the sonne of the most

Joan.i. Math.i.

Luc.i.

highest. The Angell was sente in message to open to her the wyl of the Trinite, saluting her saying Haile full of grace, the lorde is with the. And he tolde her that she shoulde conceaue & bringe furthe a sonne, whose
Math.1. name shoulde be Iesus. For he shoulde deliuer the people from their sinnes. At whiche worde I receaued comforte inexplicable. For asmuche as I perceaued the time of my full ioye to drawe nere. I had secrete acquaintance at the same time in the house of Zacharie, whose
Luc.1. wyfe Elizabeth throughe me, conceaued a blessed childe. Who thã being in his mothers wõbe was by me stirred in suche wise at the voice of Marye the handmaide of God, that he for ioye

did

did leape. The birthe of the blessed babe drewe nere. And it came to passe that whan Joseph and Marye were come to Bethlem to be taxed according to the generall commaundemente giuen by Augustus the Emperoure, Marye broughte furth that glorious child which should be authour of saluacion, & wrapped him in swathelinge clothes, & laide him in the manigere, because there was no roume for them in the Inne. O vanite of mankind, see how the lorde of glorie confoundeth thy pryde in hys natiuite. It pleased him that made the and all the worlde, thus to be incarnate, thus to be borne, thus to shewe him selfe destitute of all glorie, in pouertie, in humilite, Luc.ii.

that thy pryde myghte be pardoned, thy insolencie might be abated, thy vanite might be cōfounded, that by this humilitie thou mightest be exalted, by this pouertie, thou mightest be enriched. He came downe to earthe that thou mightest ascende to heauen. Here I began to appeare as the sonne shining in a cleare morninge continuunge still duringe the infancie of this childe, in spredinge abrode my beames a thousande times more cleare than any sonne. I rested with this childe and in him remained as the water in the fountain or cōtinual spring. Shortlie after, I flowed into his Apostles whom he elected, that by them I should be preached & declared. The heauenlye father

father inspired me into their hartes, that I shoulde moue the to attend vpon Iesus his sone. And take hede to his wordes, and marke his miracles. Litle had I to do at this time with the reste of the people. The townes and cities cared not for me, Capharnaum. Bethsayda, Math. xi.
Corazaim, Samaria and Hierusalem it selfe (whiche was by name the citie of God) did litle regarde or esteme me. The prince, the priestes, the Scrybes, the Pharisees, for moosse parte disdained me, and moosse malinglie enuied and hated me. But I susteined their malice and peruersite, knowinge that throughe Iesus I shoulde be set at large & haue suche power after hys exaltacion, that I

chould be chiefe lady & mystres & drawe the worlde vp to him, thoughe Sathan and his members strined neuer so muche to the contrarie. The time came accordinge to Goddes wyl, and the prophecies, that Jesus was exalted vpon the crosse, & was wounded for the offences of his people. He abhorred not the cruelte and death, that therby saluacion, peace, lyfe, and glorie might come to mankinde. Jesus loued mankinde greatlye. Loue constrained him to take vpon him that heuie and bitter passion. He yelded his sprite into his fathers handes, his side was perced with a spere. Than I gushed out as the sea whan it ouer runneth the bankes, & ouerfloweth the lande. Than

Mat. xxii.
Mar. xv.
Luc. xxiii.
Joan. xix.

I toke

I toke vp with me all that laye
in my waye, and manye wente
home, knockinge them selfe on Luc.xxiii.
the breastes. To Joseph of Ara-
mathia I gaue the spirite of Mat.xxvii
boldenes to require the bodie of Mar.xv.
Jesus to be laide in his Sepul- Luc.xxiii.
chre, the Apostles, Disciples, & Joan.xix.
the good women mourned, I
was then but as the sonne hyd
vnder a darke cloud. The third
daye I pearsed the cloude, and
drove awaye all the power of
darknesse. Jesus arose agayne
and appeared to Maudlen and Ma.xxviii.
to Peter, and to the rest of the Mar.xvi.
Apostles, and bade them put a- Luc.xxiiii.
waye all feare and heuinesse. Joan.xx.
All power sayth he is geuen to
me, both in heauen and earth: Ma.xxviii.
Go preache the Gospell to euery
creature: teache them amende- Luc.xxiiii.
ment

ment of lyfe, and remiſſion of
ſinnes. Wherin I gyue you po-
wer throughe the holye ghoſte
Joh. xx. to vſe mine authoritee in lo-
ſing and binding. Take Grace
with you, till ſhe bringe you to
my kyngdome. Be conſtante
and folowe me, & ye ſhall come
after me vnto my father, and
be there as I am. Than Jeſus
aſcended and entred into hys
reſte, and into his glorie. And
after all his labours ſate him
downe on the fathers ryghte
hande. O howe gladde I was
Mar. xvi. whā al this was come to paſſe.
And ſeing that my maker and
reſtorer Jeſus gaue me in com-
maundement to remaine with
his Apoſtles, I ſo did, and clea-
ued faſt vnto them, exciting thē
Mar. xvi. with all vehemencie to accom-
pliſhe

pliche all thinges as they were taughte by their maister & lorde Jesus. Who for my sure stablishement and confirmation, promised to sende the holye spirite vnto them, and badde the tarye certaine dayes in Hierusalem til that promise were fulfylled, whiche was done at Penthecoste after. Than was I in my full strength and courage. And I enflamed the hartes of the Apostles and Disciples of Jesus with most feruēt charitie, and put them in perfite remembraunce of al the wordes of Christe. And inspired vnto them the vnderstandinge of all mysteries, & moued them to set in hāde boldlie with preaching of the gladde tydinges of the kingdome of heauē. I exhorted

Luc. xxiiii.

their

their hartes most comfortably.
Bidding them not to be afraide
t.iiii. of any power carnall, or spiri-
tuall, visible, or inuisible. But
with all confidence & courage,
defye the worlde and the prince
therof, and fyghte valiauntlye
in the battaile of God againste
the olde serpēt, that they might
recouer the prisoners innume-
rable whiche lay in the chaines
of synne, in the dongeon of infi-
delite, & builde the newe temple
and churche of God vpon the
sure foūdation (Jesus Christ).
Wherby, to him & to his father
they should do most acceptable
seruice. Thei being thus stirred
by this my exhortaciō, were cō-
Act.ii. forted & began to speake with
diuers tōges as the holy ghost
inspired them. And Peter (as
a vali-

a baliant captaine) gaue the onset vpon the worlde, drawinge furth the sworde of the spirite, whiche is the worde of God. Preachinge to a greate multitude the passiō and resurrectiō of Jesus. Peter behaued him so well and vigorouslye, & hys strokes were so mightie, that he gate a greate praye at that time, and wan aboute the nombre of three thowsande soules. His strokes were not suche as brought death, but life, not hurting, but healing, not makynge sorowe, without bringing ioye after. In dede he pricked them to the harte with the sharpe pointe of the swerde, that they wyste not whither to tourne them. But saide. Alas, what shall we do. And he bye and bye Act.ii. Act.ii.

tolde

tolde them (saying). Do ye penaunce, and see that euery one of you be baptised in the name of Jesus Christ to obtaine remission of your sinnes, and ye shall receaue the gifte of the holye ghost. With in a litle while
Act.iii. after Peter made an other sermon, and laied vpon them with the swerde in suche wyse, that he vanquished a greate companye. So that the nombre of the faithfull men encreaced till aboute fiue thowsande: The heades of the Jewes, Princes, Priestes, Magistrates, Pharisees, Scrybes, and Saducees, seinge howe prosperouslye it succeded to the Apostles in
Act.iiii. their affayres, were not a litle displeased. And assebled them selfes, intending with al power

to

to resist their enterprices. But whã they yeardе Peter & John speake so wonderfullte, they were astoned and were contented to dimise them, onlie inhibiting them any more to preach or teache in the name of Jesus. But the Apostles excused them selfes from keping that iniunction (saying). Oportet obedire deo magis & hominibus. The nombre of the churche of Christ and faithfull beleuers, encreased daylie throughe the power of God declared by the Apostles, bothe in worde and wonderfull workinge of myracles. The Synagoge of the Jewes had enuye, and kreated for malice, and set out certain to challenge Steuin in disputacion, whan they were not able to re-

Act. v.

Act. vi.

sisse the wisdome of God and the spirite whiche spake, they dyd suborne rertayne false witnesses whiche should accuse him & lay to his charge wordes of blasphemie. But Steuin being thus assailed, drewe against thē the bright sword of Goddes worde, reprouing them charpelie for their incredulite and obstinate striuinge against the son of God. And they (all to gether enraged), stoned him to deathe, wherby he attained ỳ crown of Martyrdom, & declared hi selfe a true & perfitte witnes of Jesus, & by force of stronge faithe and mine assistaūce, triumphed vpon Satan and deathe. Many toke greate courage at this example, & feared not to fyghte in the battaile of God vnto deathe.

Act. vii.

death. The church malignante sought all waies of resistaunce againste the Apostles and disciples of the lorde Jesus, and of defaiting their enterprices, and stoppinge the lighte of the eternall truthe of the Gospell. And they sente furth a yonge hartie and couragious Captaine of theirs (named Saulus), all inflamed with desire of destruction and murther. But I (seinge that the fellowe wente bedling in ignorauncie not knowinge what he did) had pitie on hys blinde zeale and caused him to be caste downe. And at the hearinge of the mightie voice of Jesus, (whom he persecuted), I blinded his carnall eies and toke from him his stomake by the space of three daies, that he Act. ix.

neither did eat nor drinke. And than I caused a disciple (whose name was Ananias, to go to him and baptise him. Than his sighte was restored to him againe, and he was replenished with the holie ghost, and began to magnifie by preachinge, the name of Iesus, declaringe him to be the sonne of God. Thus I broughte Saulus from beinge a persecutour of Christ, to the dignitie of a principall Apostle, and of a wolfe I made him a lambe. An instrument speciallie elected to serue God in settinge abrode the light of the Gospell. And than I woulde no longer haue him called Saulus, but Paulus. That, as he was conuerted bothe bodie and soule to God and to the truth from the way

waye of errour, so I willed his name shoulde be chaunged also. It were to long to reherse howe meruelouslie I wrought with this same Paulus. He was the most faithfull, earnest, painfull, and diligente seruante that euer I had. Nor by none was I euer more magnified, and mine honour more dilated, than by him. He euer extolled me and toke my parte against all my aduersaries (the Iewes, pseudapostles, and heretikes). He was my singuler protector or rather my cheife champion. He glorified not but in me, nor coulde not abide or suffer that any shoulde glorie but in me, & in the crosse of Christe and in testimonie of a good conscience, whiche can not be, but by me

Ad gal. vi.
i. ad Co. i

and of me. Peter in like maner, John and James, with all the reste of the twelue, as most victorious cōductours of Goddes Armie vnder the standerde of the crosse, ceassed not daylie to bringe the worlde in subiection to Christe, and obedience of the Gospell. They spared for no paine or affliction. Deathe was no thinge in their sight, so that they might bringe other to life, and be partakers them selfes of the passion and resurrection of Jesus. Thei shed their bloud and despised this trāsitorie life, not fearinge any that hath power onelye to kyll the bodie. I remained euer with them and prospered them in all their trauailes, till their sounde was passed throughe all the worlde, and

and their wordes were heardē in the extreme partes of the earthe. And whan they were dissolued out of this bodylie tabernacle, and that Christe had receaued their spirites into hys glorie, that they might euerlastinglie dwell with him as hys true and faithfull ministers. Than I in lyke maner excited and moued their scholars and disciples (wherof there was no smale numbre) to folowe their examples in heauenlie doctrine and godlie conuersation, and to ordre the churche of God accordinge vnto suche instructions and precepte as they had receaued of the Apostles. They were obedient with all diligēce and studie folowinge my suggestions. The peoples of all

nations embraced the worde of lyfe, and were conuerted vnto the verie true and liuinge God, which deliuereth frō the wrath to come. The tyrauntes of the earthe (being not contented that Christes kyngdome was thus enlarged), assembled the selfes together and conspired against God & his sonne Christ. They were incensed by the spirites of darkenes to persecute, tourmēt, and kyll all them that professed the name of Christ. They executed their furious intentes, and spared no state, degree, kynd, or age, but with al kindes of tourmente and paine that wicked Imaginacion coulde deuise or inuente, they afflicted the innocente and most holy seruauntes and membres of Christe. Fyre

Act. iiii.

swerde

swoorde, wylde beastes, rakes, forkes, gredirons, cauldrons, wheles, plummettes, stones, all was to litle. But throughe me, the patience of ȳ Saintes ouercame all these horrible paines. I bad thē hold faste my doughter faithe, by whiche they ouercame kingdoms, they wrought rightwysenes, and obtained the promises. The more of them that were kylled or shed their bloude for Christe, the more clearlie & brightlie did I shine ouer all the worlde. And I procured many times that by their tormentes they wan their tormentours, and by their passiōs they subdued the persecutouts. Their prisonment enlarged my libertie, their deathe was my lyfe, and their triumphe was

Heb. xi.

my victory. After that the stormes of this tormenting worlde was paste, I ruled the churche in more tranquillite and quietnes, and kepte bothe the ministers of the churche, and also the common people in the feare of God, in great deuotion in ferrent charitie in vnitie and concorde, in continuall prayer, abstinence and penance, in al godlie order, correction, and discipline. Thã Emperours, kinges and Princes, began to inclyne their eares vnto me, and theise rulers and magistrates of cõtrees and cities acknowledged them selfes to be my seruãtes. Their greate pleasure and delyght was in heringe and obeyynge Goddes worde, and settinge furth his honour and seruice.

tice. They thought their owne honour cheifelie should stande, by maintayninge Goddes honour and religion. There arose in the ages by the procuring of Satan diuers heresies (as euin from the time of Christes Ascension there were some false prophetes) whiche maintained errours, but at this time they began more to preuaile. Arrians, Manichees, Nestorians & my speciall aduersaries Nouatians, and Pelagians with greate violence and subtiltie infested the churche, and seduced manye of all sortes. But I prepared and stirred vp alwayes doctours and teachers of excellent learninge, vnderstanding, vertue and holines, whiche cōfuted suche false doctrine, and

dispersed

disparsed those mistes & darke cloudes. Thus throughe my helpe, neither the violente persecutions and assaultes of Tyrantes, nor the craftie vndermyninges of heretikes couldē euer preuaile againste her. And this promise vndoubtedlie shall euer be foūde true. She is builded vpon the sure rocke. For he was the wise mā him selfe who builded her, that she shoulde builde hys house, and that he might dwel in her. The floodes of persecueion did come vpon her, the windes of heresie did blowe vpon her, but she coulde not be subuerted, her foundation is so sure, But the softe rayne of carnall and worldlye pleasure by litle and litle began to sowple into her. Whiche most

of all

of all hathe wekened her. Whan bothe the sworde of persecutiō was put vp into the shethe, and the fyrebrandes of heretiques wherwith they kindled dissension in the churche than, were extincte & put out. Than whan she semed moost to be in peace, than was she in Amaritudine amarissima. The worlde and the flesche (by the craftie conueians of ỳ diuell) began fyrst to faune vpon her, and than so infected, poysonned, inuolued, entangled oppressed and ouerwhelmed her that her florisshing vertu began to quaile, her spiritual strength, courage and libertie began to faile, her quickenes, lightnes, and sharpenes began to ware dul, heauy & blunte, her beautie began to decrease, her coloure

became pale, her stomacke began to fainte. Finally, she begã wonderfully to waste and consume, and her light was almost tourned unto darkenes, she wax ed drousie, al giuen to slõbring, sleapinge, dreaminge, eatinge, drinkinge, and deuisinge of pastime, for her recreacion to driue awaye the time. Than her ministers (forgettinge the bataill of God, wherunto they were taken and appointed to fyghte againste the worlde) began to take trewce with the worlde, and so to lose the seruice of God and the wages promised for the same. Than pryde, ambicion, couetise, contention (which be the vices of the worlde) began to creape in euery where:

Than

Than settinge aside thaffaires of God, euery state, degree, and order, aswell ecclesiastical as lacall, began to contende either amonges themselfes, or one againste a nother. Thus my ioye whiche I had in the primatiue churche, and a certaine space after, began to dymmische more & more, and myne honoure continually decayed, and the worlde on all sides waxed daylie worse and worse, and more repugnant and obstinate against me, euen from the tyme of the Apostles and Martyrs, tyll this present age, in whiche al sinne and iniquite is increased in such abundaunce, that al my griefes and dolours past I counte but lyght and easye, in comparison of the sorowes whiche I suffer

in these dayes. I myght muche more at large describe the euell entreating whiche I haue had in tymes paste, and speciallie in these later ages, with in these foure or fyue hundreth yeres. But the contemplation and feinge of this myne infelicitee in this presente generacion nowe walking vpon the earthe, maketh me to forget all that is paste, and to crye oute, for vehemencie of paine which is presente. Peraduenture ye loke I should speke what misfortunes I haue had in your fathers dayes throughe their faultes. Ye thynke I haue no cause to complaine vpon you, But ye be vtterly deceiued. What should I spare you and not rebuke you plainely as becommeth me, and

is

is profitable for you, that by the truth ye may be conuerted and healed. Ye be the curſed generation of Cham whiche mocked his father, and had his delite in laughing at his fathers nakednelle: So is your pleaſure and paſtyme in the report of ſuche faultes as you laye to your fathers, and your owne you wyll not ſee, whiche bee a hundreth tymes worſe. Ye can rayle on their abuſes, their ſuperſticions and idolatrie, and ye your ſelfe be worſe than Pagans or Infideles, & cleane fallen from God and frō my gouernaunce. I report me in this thing to as many of you as be not vtterly blinded in your ſoules, & haue any ſparke of the feare and loue of God remainyng in you. Whether Gene.ix.

ther this my complainte be not iust and true. Muche dishonour haue I suffred in tymes past in diuers ages, But thou O age present dost passe and excede al other, in mischeif, and all kynde of sinne. As the age of the Apostles & Martyres surmounted all other in vertue & godlynes: So, neither the age of the vniuersall flod, nor of the towre of Babell, nor of Amalec and all the Gyauntes, nor of al wicked kynges of Israel, nor of all the bloud thrystie and idolatours tyrantes, is worthy to be compared to thee, in greatnesse of synne and iniquitie. I can beare no rule with thee. I can not perswade nor allure thee. My
Prouer. 1. counsell thou despisest, my monitions thou disdaynest, thou

shakest

shakest of myne inspirations, thou closist thine eares against me, and thou hardnest thy heart as the flynt or Adamante stone, that by no meanes I can entre into thee. I cãnot amende thee, for thou wylt not receiue me.

Consider all thy states howe they be corrupted & peruerted. Euery head is sicke, and euery heart heuye, from the sole of the foote to the toppe of the head, there is no whole place in the bodie. Looke vpon thy princes, gouernours, nobles, magistrates: compare them with suche as haue but homelye names in the scripture of God, and iudge whether thei deserue any better. The Prophetes makes exclamations against the Prynces which were in ye olde testament, Esaie.i. Ezechi.22 Sopho.3

calling them Lyons, Beares, & Wolfes. O that thy princes and rulers nowe, were innocent as Lambes, prudent as serpétes, simple as Doues. For suche vertues would not onely become Apostles, but also christian rulers. But alas, are they not as muche geuen to vanitie, luste, pryde, contempt of God, prodigalitie, auerice, exaction, shedding of bloud, maintainyng of warres for their own respectes as euer any amonges ỳ heathen were, or nowe be amonges the Turkes? And as the princes & rulers be, so be the people. O would God I were as great in their heartes, as I am muche vsed in their styles and tytles. Be not their courtes scholes for the moste parte of vanitie and dissolute

dissolute life? Is not there learned to sweare, to bragge, to disdain, to loke a loft, to defraude, to deprauе, to detract, to flatter to dissemble, and as they saye beare two faces in one hodde? I graunt I haue some seruantes & fauourers, for whose sake god mercifully spareth the rest, els could he not contayne his wrath. As for the bysshops and the pastours amonges the clergie, wherin I should haue cheif comfort and delite, and hope of recouering myne auncient honours and dignitie, My heart will not serue to speake of thē. It greueth me to speake of thē, they be so alienate from me. Are they not suche pastours as feede them selues, and neclecte the poore flocke? whiche seeke

their temporal gaine, & care not for their spiritual losse. Whiche of them is a good pastour that putteth his life in aduēture for his shepe, who is not a mercenarie runnyng awaye when the woulfe cōmethe. O that diuers of them wer not woulfes them selues. O that they had knowledge and vnderstanding. And as for the inferiour sorte of the Clergie, many of them be more insolente than euer they were. And as they be in dede in wardly, so they shew themselfes outwardly, in all manour of behauiour & cōuersation in all lightnesse, wantonnes, vanitie, and all worldly and carnall vyces. In speche, communication, gesture, apparel, maners, workes, cōuersation, they contend with the

Ioan. x.

Deut. 32

the worst. They should excell in vertue and holines, and by their sad exãples reforme the world. But their vertue is al together to conforme them selues nowe to the worlde, or rather runne before the world, in al madnes. Though all christian people be light in Christ, yet should the Clergye shyne as cheif lampes to lyghten the whole Churche, and should excell and go before the rest of the people. So was the order of going amonges the Iosue.iii. children of Israel. The Leuites went before (bearyng the Arke of God) and the armye folowed after. Nowe they go before, but without the Arke of god, without trompets or sounde of true preachyng, all out of aray and order, folowing their own pleasures,

ſures, luſtes and fantaſyes, and drawing the people the hie way to hell. They were wonte in auncient times paſt, in token of more perfection in their cõuerſacion, to haue in their apparell and habite certaine diſtinction: but now they wolde be lothe to be eſtemed Phariſeis. Wherefore thei apply thé ſelfes to the common vaine facions, ſuche as fantaſtike deuiſes daily bryng furth. And becauſe they knowe the names of hypocrites to be odious, therfore they hyde none of their noughtines, but as thei be noughtie, ſo thei glory in ſhewyng themſelues what they be (as bad as the worſt). Yet ſome of them fall to a newe Phariſaiſme, and delite to appeare in ſtraunge facion w̃ long berdes,

and

and brode hattes w̃ some auci-
ent cloke cast vpõ them, or a lõg
gowne after a new deuise. And
thus they come & go so symplie
that the people may behold thē
with reuerence & admiration.
But some will merueil that I
speake so lightly of them, consi-
dering thei be so busie & painful
in preaching and declaring the
worde of God to the people.
O would to God they declared
Gods worde, and not their pre-
sumption and phantasie. The
gospel sayth: Grapes be not ga-
thered of Thornes, nor Frygges
of Breers. But I wyll say no
more, but God send the worlde
good fruit of their preachinges.
Surely more solemne ignorãce
ioyned with presũptuous bold-
nes in vttering it selfe, hath in

Matth. vi.
Luc. vii.

no age been knowē. Preaching is prating, railyng, telling tales iesting and scoffing, making the peple to laugh, where thei shuld rather weepe. Take these thinges out of a great sorte of their sermons, and the rest is small & and verye bare. What should I speake howe with their preaching, vndiscrete talking, and prophane reasoning, the people is so troubled & distracted that many be vncertain what to say, thinke or beleue. Yea, the cheife amonges them, yea the bishops them selues and they whiche be estemed of some moste singular clerkes, be so diuers in their opinions and iudgementes, that there be almost as many kindes of faithes, as sectes were amōges the Philosophers. Their

diuision

diuisiõ is noted by these names (whiche bee in euerye mannes mouthe). The newe & the olde. One sort runneth headlong, an other drawetb back, & not with out a cause. For if all shuld rũne a like, all were lyke to fall on a hepe & marre themselues. The new sorte spurre & pryeke with all their might, The olde sorte holde in brydel with no lesse strẽgth. No merueil if the horse beyng thus cumbred, reare vp his whole bodye, that he scant wyll suffer anye to sytte in the saddle. I wouldc wysche that these new Spurrers should be put to holde in the bridle, and keepe in the horse heade, & leaue their wanton spurryng for fear of castyng ouer both horse and man, And I would wysh that

these,

these olde bridle holders wolde begyn to spurre more quickly, not with such new sharpe spurres & prickes as moue debate, or nourish controuersie and contencion in opinions, but suche gentle spurres after the olde auncient making, as would stirre the horse. I meane the people to ample a good gentle pace in the cõmaundemẽtes of God. Such pryckes as would styre to penaunce and true amendment of life, The pricke of spiritual exhortacions to charitie, humilitie, pacience, hope, godly vertue & wisedome, Of which Salomõ speaketh, saiyng: : The woordes of wyse men are lyke prickes & nayles that go through: wherwith men are kepte together, For they are giuen of one

Eccle. xii.

shepharde

shepardе onlie, which is Christ: O howe moche neede hathe the worlde of suche stronge nailes in this tyme: wherewith men shoulde be fastened togither in vnitie, peace, concorde and charitie: For all is deuided & parted in sundre, not one iownt holdeth fast by another. In the bodye scante one poast or sparre ioyned to another. In the house the pumes be broke, the timbre is rotten, the tiles and couering is euery daye blowen at with the wynde, and the walles bee shronken, so that al is in daunger & ruine. But God is able to repaire al, & to make it strōg againe. Like Paule how God buyldeth, and he wyll saye it is Charitie: Charitas edificat, scientia inflat. This worlde is ful of

1. Cor. viii

this

this windte knowledge whiche maketh swellyng, and puffeth vp the stomake and the brayne with such presumptiõ, that men esteme all knowledge in their owne heades, and what so agreeth not with their fantasye, they set it at nought. But Charitas non inflatur. Iff men had a lytle of this Charitie, they woulde not so hastely and presũptuously dissẽt in their opinions frõ their felowes nowe liuyng (which see & vnderstãd as much as themselfes) contẽning the testimonies of such as haue gone before, nor also condemne their owne fathers, vnto whõ they were not worthye to loose the lachettes of their shewes. But what be the fruites of this presumptuous knowledge, or rather

Cor. xiii.

rather ignorant presumption, the worlde daily dooth, & daily shall perceyue and feele. Truly it is moche contrarye vnto me and chaseth me cleane awaye. Euerye man thinketh himselfe a doctour: euerymán disdaineth to learne, except it be of himself. Euery man taketh in hande to expound that he vnderstandeth not, to declare that whiche he perceueth not, to dispute and determine as his brayn serueth him, and to talke he woteth not what. Thus goth the scripture out of reuerence, and is turned into matter of talking, playing iesting, and singing. And as the prophet Ezechiel sayth: Vertunt sermones meos in canticum. God will not long suffre suche dishonour of his woorde. Why, the

worde

worde (sayest thou) is exalted and muche glorified, For it is written vpon the white walles in the Churches, and in other houses, that men may rede it in euery place. So did the Iewes and the Phariseis write it in their clothes & hemmes of their garmētes, but it was farre out of their heartes. O howe long shal God suffre thine hypocrisie, whiche pretendest the honor of Gods worde, and doest esteme it no thyng at all. Great was the hypocrisie of some Monkes & Freers in these latter dayes, But thy present hypocrisie doth iustifie theim, and make theim saintes in cōparison of thee. It was one of ȳ most sharpe repro
Esaie.xxix. ches of the prophet Esaie, & also
Math.xvii. of Christ againste the Iewes, that

that thei were a people which in their mouthe honozed God, but their heart was farte frō him. Whan was Goddes wozde and his name so much in the mouth and so litle in the harte? Yet in this pointe howe farre do the Jewes excelle the and are moze to be pzaised? Foz they (as the scripture dothe testifie) honoured God in the mouth, but thye speche, foz the mooste parte is suche as no honour, but rather blasphemie appeareth therin. Thy pzeachers glozie in theyz tongues, and in that thei please their audience (suche as them selfes) tickling their eares with that whiche deliteth their affections with out refourminge of their condicions. They make softe pillowes and bolsters foz

consciences, they kyll them that dye not, and promise lyfe to the that lyue not. They speake and prophesie out of their owne hartes, they crye, thus saithe the lorde, & this is Goddes worde, whan God sente the not. They crye peace peace, where as there is no peace, and they name me whan I am awai. They daube their walles with loose claye & vntempered morter, and therfore they can not stande. I trust one day to styre suche as shall shewe them selfes more indued with my giftes. Who shal with all charitie and mekenes of spirite, tell the people their faultes and the wayes of amendement. In the meane time I counsaile euery man to take heade to him selfe, and remembre what he is,

Eze. xiii xiii.

and

and wherunto he is called, and the ende of all thinges. And cōsider howe greate nede he hathe of myne aide and assistaunce. I am readie to entre where I am not with obstinat malice kepte out. I enbrace most gladlie such as will receaue me. Yea my goodnes is so swyfte, that by manye wayes I preuente their willes. I stirre them whā they be dull, I warme them whan they be couldе, and mollifie thē whan they be harde, I reuiue thē whan they lye dead. I stāde at the doze of mānes harte and there I ceasse not to knocke, yf any man will open vnto me, I entre into him, and refreshe my selfe with him & him with me. I crye and calle behinde & beforе, and of al sydes, aboue and

Apo. iii.

Apo xix.

be loue, with in and without, in aduersitee and prosperite, in ryches and pouertie, in sykenesse & in health, in plentie and in penurie, in warre & in peace, in libertie and captiuitie. I am euer stirring and inuiting mākynde to his saluacion. For my lorde authour and fonnder Jesus Christ came into the world to saue sinners, and to recouer that whiche was loste. If any man woulde haue me and kepe me (for if I be not kept it were better neuer to haue had me) then let him often fal downe afore God in praier, and of him he plentifullie shall receaue me.

Luc. xix.

Jacob. i. I am the good gifte descending from the father of lyght. I am no frute of the earth, thou must receaue me from aboue. Praier

I tell

I tell the is a speciall meane to kepe me and to encreace me. But alas, howe can I be glad whan I see praier so despised. O howe praier was vsed & frequented in auncient time, whan I was in my florishinge age in Christes churche, at midnyght, afore son ryse, at the first houre, at third houre, at the sixt houre, at the ix houre, in the euening, and at compline. These were beside ỳ most solemne praiers, whiche were at the holye Communions. And nowe o lorde what is all come to? The praier is made shorte, leste the slender and weake deuotion shoulde be ouerlaied with it. But the deuotion is so dull, that with the short praier it is nothing stirred, and the praier is so shorte, that

deuotion onles it were more quicke, can not arise at the calling therof. This was the exercise and the discipline of the old churche, in which the ministers and they that were of the clergie spente all tyme in praier, redinge, studie, writinge, visiting the syke, comfortinge, exhortinge, preaching, and suche spirituall occupations. Nowe we haue learned that God carethe not for longe praiers, but for a good harte and true faith. But, whilte we be fallen from oure praiers, oure faithe is almoost dede and gone. If praier be the eleuation of the minde toward God, secluding al other worldlie and carnal buisines, than the longer it is, the better it muste be. If it consiste but in multi-

tude

tude of wordes without attention of minde towarde God, than it is reproued. We haue nowe learned to contemne the churches praier, & saye we may praye in all places. But while we graunte vnto praier in all places, we can scarselie suffer her to reste in anye place at all, the space of one Pater noster. Praier shoulde be ioyned with Fasting and Almes, but where are they? Their names remaine in the scriptures, but the vse of them semethe to be abolished. Men be so affraide of popishe superstition, that they let them cleane alone. They feare leste they shoulde fall into the abuse of them, but they prouide well for the auoiding the abuse, whā they vse them nothinge at all.

Tob. xii.

The church had certaine times prescribed for fastyng, Fye (say they) thys is popishe. But if they had the spirite whiche they boaste of, and the scripture in their hartes as in their mouthes, and considered the orderinge of Christes churche from the beginninge, & the sentences and myndes of Saintes touching the same, they would eyther amende their sayinges and doinges orels thei should nedes declare them selfes to be of an obstinat peruersite. So farre are men destitute of me nowe a dayes (throughe their own wilfulnes) that whan time of commou praier is, than will they be most prophanelie occupied, whã tyme of abstinence is, than will they do most solemne feaste and

sacri-

sacrifice to the worlde and to the bellye. Our fastinge, saye they, should not be at this time, or at that tyme apointed, but whan we be disposed. But why are they not disposed, whan the church laboureth to dispose them? But that thei reioyce to declare theselfes of an other dispositiō for that they can not fynde in their hartes to be ordered by that spirite which hath ordered the church from the beginning. I can with greate difficultie fynde one nowe in a hole cytie whiche fasteth one daye, except it be for the bodie or the purse, and not for the soule. As for priuate fastinge or priuate and solitarie praier, I speake nothinge. Where they be vsed, I am greatlye delighted. But

their rarenesse is suche, that I haue small mater to reioyce. It shoulde greatly comfort me if the cõmon were better vsed. By which I haue in times past stirred vp, & broughte manye to the vse of the priuat, more stedfastlie. Well, thoughe men pray or fast litle, yet they make amendes with Almes. For they knowe what is wryten in the Gospell. Gyue Almes and all is cleane to you. But for verye shame let the hold their peace, and remembre whithe way the Almes of all the worlde paste is gone. Euerie mannes Almes is to him selfe, and bestowed vpon him selfe and not for Goddes sake. O cruel charitie, o miserable pouertie, o mercie without grace. Euerie man is so chari-

Luc. xi.

charitable ý he hath no neighbour but him selfe. Euerie man is so poore in his owne sighte, that he nedeth all thiges which he maye come bye. Euerie man is so mereifull that he woulde haue all, and departe with no thinge, excepte it be in the respecte of the flesche & the worlde. This insaciable Auarice is the roote of all euylles, the mother of mischiefe, and corruptrice of al conscience and cõmon welth. She peruerteth all faithe, she blyndeth the harte and chaungethe man (whoe is borne to helpe mã) into a tyrañte, which is worse than a beast or a diuel. O auarycе thou arte my moost extreme and cruell aduersarye. I can not sufficientlie accuse the. Thou haste throughe thy craftie

i. Tim. vi:

craftie and falſe perſuaſions vtterlie expelled and banished me furthe of the countre, which by righte I ought to inhabite, whiche is mans ſoule. Other vyces aſſaile me from ſome speciall ſtates of men, and in certaine places moze one than an other. But thou in euerie place, from euerie eſtate, and on euery ſyde, moſt fierſlie ceaſiſt not to bete vpon me, ſo that the sẽtence of Hieremie was neuer ſo true as it is now, ſaying. Frõ
Hierr. vi. the greateſt vnto the leaſte, all folowe Auarice and wozke all craftelie. O fylthie Auarice, howe haſte thou infected and poyſoned all vocations, offices, all ſtates and degrees? Thou haſte extinguiſched the lampes of clergie, thou haſt diſtained

the

the honour of nobilitee, thou haste corrupted all the meane and inferior sorte of the commynalte, Lawe, iustice, conscience, honestie, fidelite, mercie are all throughe thy vyolence troden vnder foote. O blynde Auarice how hast thou put out the eyes of the worlde, that men can neither see what is honestie, nor discerne what is trulie and certainlye profitable? O false and subtill Auarice, howe hast thou obtayned the name of wisdome and prouidence, seinge that of all vices thou art most foolishe, destroyenge thy selfe throughe thyne owne gredines? O detestable Auarice of moost false iudgement & estimacion, which haste made all vyle thinges so deare, & most precious thinges

so

so vyle. How hast thou enhaſsed the rente of the vyle earthe? Howe hast thou encreased the pryce and valewe of all transitorie thinges, whiche men eyther for neceſsite, or for commodite and pleasour doth occupie? And contrarye wise thou haſte diminished, impaired & brought down the pryce and estimacion of all heauenlie thinges, whiche oughte to be mooſt set bye, as learning, vertue, Gods worde, teachinge, preachinge, and all kynde of spirituall ministracion. These thynges haſte thou broughte to no estimacion, and made them in maner ryghte nought. And their ministers thou hast defrauded, and made them so bare, that they be not able to suſteyne the heardneſse

of

of this wretched lyfe. All this hast thou done in despite of me, because thou knoweste that where as I am, thou bearest no rule. But I doubte not but to see thye destruction whiche shal come of thyse selfe, excepte thou shortlye auoyde heule, and let me haue more libertie. If thou were not the impedimente, I doubte nothinge but with the instrumet of the worde of God, and good handlyng of the same (by suche ministers as I coulde prepare, enable and set further) I shoulde deale metelie well wt all other vices, that the state of the worlde shoulde be much more tolerable, and the general plague of iiquite shoulde not be so feruet. But while thou doest continue in thy rage, and that

thy floodes arise in suche force that no bankes can stop them, nor no dyches drinke them vp, whyle thou ouerrunnest all at large, with thy bryberie, extortion, exaction, oppression & thy manyfolde muenctons and deuises of destruction. I determine it to be best for me, to seke here and there mine habitation where I maye, and to desire all men in the meane time to take patience, although I bringe not generall reformacion and redresse of thinges accordynge to their wishe, & so longe frustrate their expectacion. Therfore as one dispairynge to recouer and obtain my hole dewe ryght, whiche I oughte to possesse, (so wrongefullie withholden from me by this deuelishe

dame

dame Auarice) I shall yet be content priuatelie to serche and spye what good I may do. And I truste that (God willynge) I shall in diuers places get some praye amonges the people and make some one that feareth God worth a thousande of the rest of the wycked. And for as much as my loude general cries can not be harde, I shall labour secretely with suche as I shall fynde mete for me, & perswade them (a parte seuerally) one by one, as it shal be Gods pleasure that I shall mete with them.
Let euery one therfore attende and take heade (vpon the payne intollerable whiche shall insue) that when so euer I fynde him or he me, that thenhe do embrace me with all diligence, and with

al carefulnesse retaine and kepe me. But what should I thus speake of thee O man what so euer thou art, as though I wer farre from thee? Where so euer thou art I am ready at hande to entre into thee, If thou doest not through the malice of thine owne wyll resyst me. I am all spred about thee, as the ayer or the light. If thou stop not thine owne breathe (through wylful-nes) and close not thine eyes of malicious sette purpose, thou must nedes receiue & admit me.

Psal. 112. The whole yerth is replenished with me, syns the tyme that Christ was incarnate. He purchased me for the world in such plentie that I can not be consu-

Joan. 1. med: Gratia et veritas per Iesum facta est. He appointed me to

shyne in his church as the sonne
in the firmament. From the
heate of my beames no creature Psal. 18.
can hyde himselfe. Nowe is the
day of saluacion, in the whiche
I ceasse not cõtinually to shyne
Now is the acceptable tyme, in
the whiche I ceasse not to call 2. Cor. 6.
vpon the eares of your heartes
vnto me. All ye children of men
behold & cõsider what inestima
ble treasure ye haue & may haue
by me, and howe wretched and
miserable ye are without me. I
shall leade you the ryght waies
and shewe you the kingdome of
God. I shal geue you knowlege
and vnderstãding, and prosper
you in all your affaires and la-
bours, (which without me shal Joan. 15.
be but vaine & without effect).
I shall make a thorowe and a

perfite peace of good conscience and quietnes of mynde, with ioye in the holy gost, which passeth al worldly delites & pleasures. If ye refuse me, your peace shalbe but warre, and your ioye bytternesse, and your pleasure shalbe turned into payne. Let all your care be to kepe me, For I am (doubt you not) alreadye offered and geuen to you abundantly. Receiue me not in vain, but suffre me to worke and exercise my properties & vertues in you, that your sanctification may be perfite, and ye may inwardely reioyce in the sight of God. I exhorte you to returne with all your heart vnto ỳ lord your God, and wãder no lenger after your owne sensual desires whiche fight against the soule,

2. Cor. 6.

whiche

whithe labour to bryng you to eternal destruction. Remembre your selues and the euerlasting worlde to come, wherin ye shall euermore liue in ioy, or eternally continue in paine, whiche can not be expressed. Lette not the flesh deceiue you, nor the world blynd you, nor the deuil so ouerlay you, that ye loose the heritage, wherevnto my desire is to bryng you. O wretched and vnhappy, if ye be disapointed of that glorye wherevnto ye are redemed. But folowe my counsell & ye shall be sure to obtaine the promises. Yea I do not only geue counsell, but I also helpe your infirmitie, & bere vp your wekenes, & drawe you forward through my swete inspirations and suggestions. I open your

Matth. 25.

 eyes

eyes, & would gladly open them better if you would suffre me, that you myght see your owne offences and wyckednes, & that ye might behold the vanite and falsenes of the worlde, and perceiue & auoyde the craftie snares of all wycked spirites, your ghostly enemies. I would illuminate you with the knowlege, vnderstanding, & feling of heauenly thynges, & take from you the vayne respectes of thinges of this transitorie world. I am lyke vnto the gall of the fyshe, wherewith the eyes of Tobye were anointed. For I geue & restore clere sight, & cause ỳ scales of false imaginations & vayne phantasies to fall frõ the eies, that mã may beholde stedfastly the light of truth, & see thinges

Tobi.xi.

in

in their natiue colours. I resto=
red sight vnto Paule, or ra=
ther brought into him a newe
syght. But fyrst I made him Act. ix.
blynde, & so I must do also wity
you. Fyrst I say I must take frō
you that false sight and regard
whiche you haue of tempozall
thinges, after the wozking and
desire of your owne lustes and
affections, and than bring vnto
you a true sight of thynges spi=
ritual and heauenly. And fur=
thermoze, as I did cast doune
Paule and made him weake, &
made him strong after. In lyke
maner also must I entreat you.
I must cast you doune into re=
pentaunce, penaunce, humilitie
of heart, lowlynes and confessi=
on, afoze that I can strengthen
you oz make you valiant oz able
souldiers

g.ii. souldiers vnder the baner of Christ. My propertie is first to mortifie, and than to quicken: first to cast doune and than to raise vp again, Fyrst to quench and than to kyndle: Fyrste to wounde and make sore, & than to heale: First to humiliate, and than to exalte. They which will not abyde and sustaine my first operation, cannot be partakers of the seconde. Therfore if thou wilt haue me worke my principal effectes, (the whiche be to make thee a true seruaunt of God in this life, & a possessour of the glory eternal) than suffer me first to lay my sharpe salues and bitter medicines vnto the. And yet not so sharpe or bytter but that they be easie and pleasaunt inough mixed & tempered

with

with ioye & comforte more than man can deserue, For my medicine is bothe the wyne and the oyle, whiche the Samaritane did poure vpō the wounded mā that descended from Ierusalem to Hiericho. I am the very water of life, he that wyll, let him come & receiue me for gramercie. Come vnto me ye that be thristie, & ye that haue no money, come and bye that ye may haue to eate. Come bye wyne & mylke without any money or money worth. Though ye haue nothing wherewith to bye me, yet if you wil, ye shal haue plentie & abundāce of me through ȳ goodnes of Christ, who is mine author, maker, & founder. I am not lesse to be estemed though thou paye nothing for me, but haue

Luc. x.

Esaie. lv.

haue me frely geuē vnto thee. I am payed for by him, which only was able by due and iust exchaūge to purchase me: (which was the sonne of God thy sauiour) I require nothing on thi part but a fre heart, the whiche also thou shalt haue of me, if thi peruersitie do not wstand me. I abhore to come where any chalenge of desert is, But where I come I make desert, and bring in worthines, where as no worthines is or can be but through me onely. I am the liuely seede whiche beyng cast into the colde and barren yearth, neuertheles doth spryng vp and florishe and bryng furth fruit, which is plesant to ȳ tast & smelling of God and all his saintes and Angels. I am the raine and swete dew,

whiche moisteth and mollifieth the colde and drye grounde of mannes harte, that it maye be a frutefull felde vnto God. I am the verie hande of God, whiche rayseth and healeth whom so euer I touche, if they shrinke not from me. I am the pleasaunt & amiable eye of ye very kyng Jesus, in whose gracious looke is lyfe, and in whose displeasaunt countenance is death. I am the theife hādmayde of God. I am the mother and maistres of all vertue and holynes. I am the roote of the good tree, whiche bringeth furth good fruit. I am the nourse of good works, their guyde and their keaper, their vertue & their perfection, & but for me and by me, they be but vaine and counterfeit. I am the

straight

streight lyne & pathe way vnto glory. Therfore I counsell thee receiue me, & disdain not (what soeuer thou art) to serue me. So shalt thou be free frõ al seruitude, & attaine most glorious libertie. If thou be a Lord, erle, duke, Prynce, or neuer so great a potestate in this worlde, yet wout me thou arte but a slaue and a wretche, beyng but a vile drudge of synne, and seruant of all thyne owne noughtie affections: Omnis enim qui facit peccatum seruus est peccati. Whiche frõ this transitorie rule, dominion & lordship will bryng thee into euerlasting bondage & captiuitie: Stipendia enim peccati mors. what reasõ is it that thou which art a ruler shalt be worse than thei whiche be vnder thee,

Iohan. viii

Roma. vi.

If thou be more vicious, more foliche, more vaine, more blynde in the soule, art thou not worse? Howshalt thou rule or gouerne other, whiche rulest so badly thy selfe, or rather art ruled so vngraciously out of al rule of vertue and goodnes? Without me thine honour shalbe turned into shame, thy grace into vngraciousnes, thy maiestie into misery and thy dignitie & preeminence into extreme cōfusion. And the higher thou art, the lower thou shalte be brought. But if thou attende vnto me, I shal conduct thee to true & stable honor, and perfite renowne of glory. I shal make thee get fauour, & to wyn the hartes of thy subiectes, tenantes, seruauntes or suche as be vnder thee, and teache the to

ordre them in iustice with equitie, and to gouerne them by the spirite of wysedome, that they shall bothe loue & feare thee (as their father) & be alwaye sure & faythful vnto thee. For be thou assured, where drede is without loue, there is grudge & hatred, whiche in tyme wyll bryng displeasure. The proper nature of a prynce or a true Lorde, ruler, or maister is, to prouide & procure the commoditie of suche as be vnder his subiection. He that seketh onely his owne profite & pleasure, is rather worthy the name of a detestable tyrãt. The
Prouer. 21. hart of a king sayth Salomõ is in the hãd of God. Kepe thi hart there. Let God rule & moderate thy heart, take not thy heart furth of his hande. In deede it

shal

shalbe in ỳ power of God, whether thou wylt or not, & he shall incline & turne it as it pleaseth him, either to thyne honour and welth of thi subiectes (if thou be acceptable in his sight) or els to thyne owne destruction & their punishement, if thou displease him. But committe (I saye) thy harte, thy purpose, and entente into the gracious hand of God, and there let it rest in his gracious wyll, and doubte not but his hande wyll euer be redye to ayde and defende the. But all the courage of thy harte and al thy stronge truste in the hande of God, & neither in golde Iuelles, nor ryches, nor no worldlye Armures or munitions. Declare thy selfe like vnto God, as thou arte a principall ministre

and

A spectacle of God in the earth, shewe furthe thy power in doinge good and no harme. And remēbre what power strengthe and might is graunted and cōmitted vnto the. But forgette not him which is more mightie, and almyghtie, and able in a momente to subuerte all thye puissaunce, and annichilate thy matestye. Wyse men in tymes paste haue side. That to rule well, is the cheife of al sciences. Who so euer beareth rule, and hath charge of people committed vnto him, he hath conning enoughe, if he can well gouerne and ordre them, to whom he is apointed to be a pastoure, Not onlie spiritual ministers ought to be pastours, but also princes and lordes. God said vnto Da-

2. Reg. 5.

uid

nid. Thou shalt fede, thou shalt be pastour ouer my people of Israel. This conninge of playinge the good pastour, is not obtained but by me, it requireth the gifte of a singular wisedome whiche I get vnto them that aske it of God, as Salomon did. This gifte is not goten by any other learning, thã through my inspiration. Although outwarde learning, and redinge of good bookes, be a necessarie instrumeut, wherby I may commodiouslie worke with princes and great menne of the worlde. For good bookes be no flaterers but shewe many good instructions & examples for thē. Whiche neither their frendes, seruauntes nor subiectes for feare dare speake. Therfore did

2. Reg. 3.

3. Reg. iii.

a certaine wyse Philosopher councell ones a kynge often to passe the time in redinge or hearing the writinges of good and wyse menne, and to rede histories and to consydre the proceedinges & chaũces of the tymes past, wherby they may learne muche prudence. But the speciall thinge that kepeth me backe from princes, lordes, and great men, is the euyll ministers, seruauntes and such as be aboute them. For it is vnpossible (saith one wise mã) that a prince shuld fall into great vyces, onlesse he haue ministers whiche entyce & moue him to the same. Howe happie then are those princes and great men, which haue vertuous and honest men aboute thē, who wyll make no suggestions

tions, but such as shalbe cõmẽ-
dable & profitable to the world,
honorable to their mayster, and
acceptable to God. Where such
ministers and seruauntes be,
blessed is the common welthe.
Yea where they be not, there is
no common wealth at all. A
prince or greate ruler whiche
gyueth eare vnto flatterers, de-
tractours, lyers, and false tale
tellours, can not haue aboute
him good seruauntes. For Sa-
lomon saieth. Rex qui libenter
audit uerba mendacij, omnes mi-
nistros habet impios. A kynge or
any ruler which gladly heareth
wordes of lesing, hathe all hys
ministers wycked. O that I
coulde printe but this one short
sentẽce of Salomon in the hart
of all princes, Misericordia et ue-
ritas

Prouer.29

Prouer.xx

ritas custodiunt regem. Mercye and truthe defende the kynge. There is no garde of men noz stronge walles of stoone, that can better defende him than these. Mercye becommeth all men, but speciallie princes. Not onlye in pardoninge and remittyng the offences of transgressours (whiche manye tymes mercie requireth moze to haue punished than pardoned) but in hauinge compassion of the miserie of the pooze, and suche as be oppzessed. In pzouidynge foz their succour & deliuerance. Deliuer sayth god, by the mouth of
Psa xviii. Dauid, the pooze and nedie fro the hande of the sinner. The mercie and pitie of a pzince wyl suffer nothynge to be amisse. Than consequently, truthe and

iustice

iustice do stablishe his chayer. He wyll see all wrongeſ reuenged, much lesse he wyl do wrōge him selfe. I nede make no longer exhortacion vnto him, let him reade in the law of God (as he is commaunded) and there shall he see his duetie described vnto him. And that for all hys hyghnes, yet is he but a seruāt, & ministreth vnto other. And accordinge to hys ministration shall he receyue hys reward. One thynge I must nedes put him in remembraunce of, that he seke my doughter peace, and with all his studye continuallie kepe her, for a christen kynge shoulde be an image of Christe. Who is rex pacificus and hateth all warre debate and contention. One of the auncient greate

1. Paral. xxii.

ad Rom. xiii.

clerkes sayth: that a tyrant is a prince of warre, but a king is a prince of peace. If kinges and princes would be ruled by me, I shuld teach them to finde peace, & to kepe her. For grace & peace can not but be ioyned together: as commonly they be in the Apostles Epistles in their first recōmendacions. As for al states of the nobilite, woulde God thei did depelie consyder, that without me there is no nobilite, but most vyle ignobilite, thoughe it be folden in chaynes of golde, & wrapped in purple, veluet or sylke. The Iewes thought thē selfes gentlemen & sayd: Patrem habemus Abraham. But Christe bad them proue it, and do the workes of Abraham. It becōmeth noble bloudes to folowe

Ioan. viii.

their

their noble progenitors in vertue, and not vainlye to boste of their pedigree. Noble bloude may well be called noble, if it haue in it a noble spirite, regenerate and renued by me, for suche be noble in dede. That is to saye, sonnes of God & heyres apparaunte of his kyngdome. Els they be but of a vyle stocke and a corrupte roote, whiche is the nature of Adam. I woulde they shoulde haue in remembraunce their beginninge, and wherof they come. Than shall no pryde raygne in their hartes. Whiche synne is most contrarie to a gentle spirite (wherof they bere their name). They came al of one slyme, but I wil not go so farre. They come all from the spade & the mattocke.

And that of so late tyme, that fewe of their houses can recken their noble discente from many hundreth yeres past. God (as his pleasure is) raiseth ȳ poore man from the dongehyll, and maketh him sit with the princes of hys people. Let the therfore not disdayne that other arise into noble place and dignitee, specially if they attayne therunto by their vertue and actiuite, whiche is the true entre to all nobilitee. It is greater commendation to be the firste of a noble house or stocke, than to be the laste. I woulde they would all be aduertised by me, than shuld they haue first the loue of God, & than the loue of others, (whom God loueth) & be cleare and farre from all daungers.

Of

Of the clergie ye know what I haue sayd. I lamente manye to be so ignorante, manye to be learned with out the ryghte vse of conninge, manie to be so sclaunderous in their conuersacion to the hole churche, and feme to haue bothe learninge and godlie zeale and holye lyfe whereby to edifye the people. I lamente their dissentions & diuersities of opinions whereby the vnite of Christes religion is cut in peces, & the peple so amased that thei wote not what to thinke. If they would be ordered by me, they shoulde fall to more earnest studie with praier and abstinence and leue their banitees, and gyue better example of lyfe, and so stoppe the mouthes of false teachers, and

stabliche

stablische the people in true faith
Leui.xxi. and doctrine. God cõmaunded
in the law of Moyses that none
which had notable deformities
in their body should be admitted
to offre the breade of God. By
whiche deformities were signi-
fied spirituall fautes and vices,
from whiche men of the clergie
should be cleane and pure. But
God knoweth, because they cast
me of, and set me at lyght, ma-
nye of them be ilfauored and
myschapen creatures. But I
knowe what God hath purpo-
sed and firmelie decreed with
him selfe, that onlesse they a-
mende and embrace me earnest-
lye and take better hede to the
worde of God, he will sende his
curse vpon them, deprive them
of all reputation, and make the

be

be despised of the people, beside their later condēpnation, which they shal not escape. But if thei woulde suffer me to abide with them, I should make them like vnto those aunciente fathers of whom thei claime the succession: I meane the Apostles, Martyrs, and Confessours. I shoulde make them verye pyliers of the churche, and not gargulles in the walles. I should make them acceptable to God, honorable to the people, welbeloued to good princes, and fearfull to the euyll. I should make them mylde without pusillanimite, and bolde with sobrenes and discretion, learned without presumption, & feruent in zeale accordinge to charitee ioyned with true learninge. I made

Nathan

2.Reg.12. Nathan bolde to speake vnto
3.Reg.17. Dauid, and lykewise Elye to
Math.14. speake vnto Achab, and Iohn
Marc.6. Baptist to reproue Herode, & Ambrose to reproue Theodosius, and a thowsande suche examples haue I wrought & am no lesse able to do so styll if I might be suffred, and finde apte instrumentes. Therfore I saye, ye of the clergie receaue me, holde me while ye may, & make much of me, that I vanishe not from you afore ye be ware, and than your repentaũce be to late. Remẽbre that which you redde of me in your bookes. Yea I exhorte you as Paule dothe Ti-
1.Tim.iiii. mothee. Be attẽtiue in redyng,
2.Tim.ii. exhorting, & learninge. Learne as ye shoulde do. That is, first to amende and reformme your

selfes

selfes. Thou which teachest an
other, teachestе not thy selfe.
Thou reioyest in the lawe, and Roma.ii.
throughe breakinge of the lawe
doest dishonour God. Awake I
saye, remembre thye selfe, thye
vocation, and thy charge. Thou
arte appointed to confesse the
name of Christ, to be a lanterne
shyninge in the eyes to teache
the ignorante, to lede the blinde
to directe the feble & weake, to
fede the shepe of Christe, in hol-
some pastures, to be a porter of
the house of god, take hede thou
be not founde a sleape at the so-
dayne cominge of the greate
lorde. Woo be to the if thou of- Math.4.
fend one of the lest. Better were Mar.13.
it for the to be caste with a myl- Math.18.
stone aboute thy necke into the
bothome of the sea. Beware
thou

thou be not one of them, whiche
shalbe cut in peeces, & thy parte
Math. 24. put with hypocrites. Yt shalbe
better for the to heare that ioy-
Math. 25. full worde. Euge serue bone &
Luc. 19. fidelis, and so furthe. Finallie to
make an ende, concerninge the
hole common people, and all de-
grees and ordres therof it were
to longe to expresse and speake
out all mater of exhortacion,
whiche I would gladlie printe
in their hartes. It is ouer gre-
uous and lamentable for me to
tarye and declare al, & it should
also be but vayne, seinge it is
to well knowen, howe I am
decayed amonges thē touching
the seruice of God, & all godlie
deuotion, touching al obedience,
good ordre and discipline. But
what remedie? If I could ones
get

get the ouer hande amōges the hygher sorte, I shoulde more easelie obtayne rule amonges the inferiours. For as the great men of the worlde and the clerkes be, so be the people, whiche as a flocke of shepe can not (of simplicite) but folowe the pastour and chiefe Rāmes. Therfore almyghtie God graunte of his mercie, that I may bere ful rule amonge them whiche be in dignite, authorite and preeminence, that the poore shepe may be ledde, & guided also through me, in all truth, iustice, obedience & quietnes. And that they maye be all one in true faithe, hope, and charitie, all inwarde grudge, rancour, contention, and diuision beynge expelled. Whiche myschiefes (if they be

Osee. iiii.

not

not quenched spedelie) muste nedes bring any realme, being neuer so florishinge, into calamite. But I shall with stande as farre as I maye be suffered, so that al me shall impute their mischieses to none but to them selfes, & be dryuen, maugre all the stubbernes of their heartes: finally, to accuse them selfes either with holsome, or vaine repentaunce, & to knowledge god to be onelye all goodnesse, and hys iudgementes to be ryghte and iuste. To whom be eternallie honour glorye and praise.

Amen.